The Bombay Guardian.

VOL XXIV.—NEW SERIES.—No. 36. SATURDAY, NOVEMBER 2, 1878.

Rs. 6 per annum; with Indian Postage Rs. 7-10; to England Rs. 9-4-0.

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—WE cannot help feeling that when Sir Frank Souter ordered Mr. Shunker Pandit to be taken to the chowki and locked up for the night, there was an unnecessary display of authority. Like thousands of others, Mr. Pandit supposed that there was nothing contrary to law in discharging fire-crackers in one's own compound, and if it was necessary to proceed against him, it could have been done the following day. He seems not to have recognized the Commissioner of Police and to have spoken disrespectfully.

—DEAN STANLEY is paying a visit to the United States. He preached in Trinity Church, Boston, Sept. 22nd.

—A NEW mission Church is to be opened at Aurungabad to-morrow by the Rev. T. K. Weatherhead, Secretary of the Ch. Miss. Society. This church was commenced last year as a relief work, and was the means of giving employment to a large number of Native Christians and others. It has cost about Rs. 9,000, and has been constructed under the direction of the Rev. Ruttonjee Nourojee.

—WE are favoured with the October number of the *Indian Evangelical Review*. Its contents are as follows: The Roman Catholics of South India, by Rev. I. S. Chandler of Madura; Self-support among the Bassein Karen Christians; Oudh by Rev. B. N. Badley; Mr. White's "Life in Christ" by T. E. S.; Dr. Duff's Indian career by Rev. K. S. Macdonald; notes, intelligence and book notices.

—WE are happy to acknowledge receipt of a copy of a Marathi version of Smiles' *Self Help*. It is not a translation of the entire work, nor is the translation a close one. It makes a book of 90 pages. We can hardly doubt that this little book will be gladly welcomed by many who are not able to read the original. It is well fitted to stimulate the young to improve their powers and their time and opportunities, and to shake themselves free from the wretched habit of dependence that has had such a blighting effect upon the people of India. Local allusions are not wanting; mentioning the poet Wordsworth the author cannot refrain from a passing compliment to his descendent in Bombay. The book is entitled *Swaparakram*. This hardly expresses the idea of self-help. *Swamehanat*, if such a compound were allowable, would better express the idea. The language of the book is perspicuous and terse. The work is sold at 5 annas a copy.

—ONE who, not long since, joined the S. P. G. mission and has lately felt himself constrained to leave it says: "habitual confession to a Priest and receiving from him the grace of absolution and penance are taught and practised by these brethren as a Christian sacrament." Now we do not hesitate to say that when a man has to go to his fellowman to obtain forgiveness, we have antichrist full blown. "If we confess our sins, God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." "If any man sin we have an advocate with the Father, Jesus Christ the righteous." Every page of the New Testament contradicts a system in which the priest comes between the suppliant and Christ, declaring his absolution from sin on the ground of confession made to the priest. One of the books that the person of whom we speak found in the hands of his ritualistic brethren, was "the Treasury of Devotion," in which the Lord's Supper is described as "the great sacrifice of the Body and Blood of Christ, whose glory is covered under the familiar forms of bread and wine." Thus the believer is made dependent on a sacrifice that the priest offers, instead of the one great sacrifice offered once for all upon the Cross. One of the worst things about this doctrine of confession is that men who make more of the Church than of Christ or the truth are tempted to allow themselves to make deceptive representations to promote what they consider the interests of the Church; the falsity they easily dispose of by means of the Confessional, while the advantage remains. We congratulate the party of whom we speak on his escape from this system, though at a considerable sacrifice of filthy lucre.

—WE are not sorry that a declaration of war against Affghanistan is reserved till an ultimatum has been despatched to the Ameer, and his answer received. The "peace with honour" won at Berlin does not at present look very reliable. Russia is pushing forward her forces into Roumelia, instead of withdrawing them from Bulgaria and the northern glacier appears not to have been effectually arrested.

—AT the annual meeting of the American Marathi Mission last week in Ahmednuggur a considerable amount of attention appears to have been given to the subject of Romanism, probably because of the irruptions made by Ritualism and Romanism into that field lately. It is important that Native Christians should be made acquainted with the true nature of the Romish system; not for the purpose of stimulating the *odium theologicum*, but in order that they may be enabled to resist the wiles of Romanists and Ritualists. It is the privilege of every Christian to know the meaning of the Scripture prophecies concerning the apostasy in the Christian church.

—WE acknowledge receipt of "the Handbook to the British Indian Section of the Paris universal Exhibition of 1878," second edition. Also, a Pastoral Letter addressed to the congregation of St. Paul's Church, Valparaiso, by the Rev. Wm. Brown Weer, actg. Chaplain.

HOME LETTER.

LONDON, 26TH SEPTEMBER.

A VALEDICTORY service on the occasion of the departure of three missionaries to South Africa was held at the Liverpool Road Wesleyan Chapel last evening; and as there were three old Madras missionaries of the Wesleyan denomination on the platform, it occurs to me that your readers would be interested by a few notes of the proceedings.

Notwithstanding that it was a week-day night and a wet night, the large Church was full, both in the body of the building and in the gallery. One cause of this was no doubt that Dr. Punshon, the great Wesleyan orator of England, had been announced to speak; but at the same time there was no mistaking that a spirit of deep enthusiasm in the mission cause pervaded the assembly. The expectation that Dr. Punshon would be present was disappointed.

The three out going missionaries were the Rev. Robert Lamplough, who has already been 23 years in the field in South Africa; the Rev. John Walton, M. A., formerly a labourer for 14 years among the Tamils of North Ceylon; and the Rev. J. Spencer Smith a popular minister of eight years' standing in the London circuits. He is to work among the English colonists at the Cape of good Hope. All three happen to be tall and well-built men of imposing presence, and the first two carry the dignity of about fifty years.

The chair was occupied by the Rev. John Kilner. This missionary came home two or three years ago after a career of 30 years in Ceylon and the southern districts of the Madras Presidency. He is now one of the four Secretaries of the Wesleyan Foreign Missionary Society. Another is the Rev. Ebenezar E. Jenkins, whose name is to-day a household word among the Madras Wesleyans. He was one of the speakers last night, and his old friends would be glad to hear that he looked as well and hale as in 1875 when he once more occupied the familiar pulpit in Black Town after an absence of ten years.

As I am writing entirely from memory, I can give only brief notes of what the speakers said. But I should remark how much I was impressed with what may be called the striking feature of the meeting, viz. the mature age of at least two of the men who were bidding farewell to their friends and country. It is sufficiently interesting to see a young man in the enthusiasm of inexperience locking the door upon wealth and honour and launching himself for life on a sea that has no friendly shore: but far more affecting is the sight of men who have fought the best part of the battle of life deliberately choosing their resting-place on the other side of Jordan. To say that such men do not know what they are doing is to close one's heart against the most clinching argument for the truth of the Gospel that can be applied to human nature in its present state.

Well, then, the first speaker to rise after the chairman had made his opening remarks, was the Rev. Mr. Walton. He has been home for eighteen years since leaving Ceylon, and he told how sudden and unexpected was the call to go and resume his old labours in an equally distant and entirely new sphere. "But," he said (I quote his meaning, not his words) "when it became my plain duty, my wife and I no longer hesitated. I have always considered myself bound to the call of the Church, and I feel it a relief and a privilege to have my course of public duty clearly laid down for me in that way." I longed for a few leading Ritualists and High Churchmen to be present and hear this manly expression of *devotion* to a governing Committee, without a word about the submission of conscience to the innate supremacy of a body of clergymen. Mr. Walton has a mother living, an aged widow, and he is her only son. She cannot expect to see him again in this life; yet, when she was consulted about his going away so far from home, she said—"I am very old, and shall never see you again in this world: but because I am very old, I cannot withstand God's call to you." Before sitting down, Mr. Walton made clear and emphatic declaration of his faith in God and his confidence in going to South Africa, perhaps for all the rest of his life.

Mr. Lamplough gave a most interesting, and in some respects an instructive and amusing account of a missionary's life among the Kaffirs. A portion of his time every day used to be taken up in the work of a doctor, by which he gained a great reputation, especially after he discovered that the Kaffirs liked their medicine in large doses and draughts, "something that they could see"; and his wife rendered him valuable assistance in this part of his duties, both by her superior sagacity as a physician and by her skill in compounding medicines. Another important part of an African missionary's work is hearing disputes and settling differences. The Kaffir converts are very particular about investigating any reported ill-doing by any of their number. It would perhaps be an improvement in some respects, Mr. Lamplough thought, if our English Christians were more like them in this way. However, so it is with the Kaffirs, and when they assemble with their witnesses at the missionary's house or tent to prefer their charge, he has no choice but to give them a hearing. It requires to be a patient hearing, for "the Kaffirs are voluble talkers, born orators every one of them," and any attempt to cut them short in their long circumstan-

tial stories only produces confusion. Mr. Lamplough also mentioned that much of a missionary's attention was taken up by day schools and Sunday schools, which are very popular and successful among the Kaffirs. This led him to speak of his classes for young men in training for the ministry, which are conducted partly by Mrs. Lamplough. The speaker described how, with the double object of saving time and giving the candidates practical experience in their work, he used to take them with him on his circuits round the Christian villages, and instruct them as he walked. It seems that walking by Europeans in South Africa is an innovation upon custom and prejudice, and Mr. Lamplough was led to begin it through the loss of his hours during an epidemic that carried off most of the cattle in the region. Contrary to the advice of old residents, who warned him that the European constitution could not stand walking in that climate, he ventured short distances and gradually increased them till he used to go from twenty to twenty five miles a day, and overtake as much visiting as when he could ride; the chief difference being that before he used to return home every night, while then he passed several nights together in the villages, accepting such hospitality as the natives were glad to give him in their small smoky huts. Mr. Lamplough spoke very encouragingly of the native ministry that was rising up among the Kaffirs. The natural oratory of the people is turned to the glory of God, and the pastors exercise great influence over the people by this means. One man in particular, he mentioned as so powerful a preacher that even persons ignorant of his language could not listen to him without being moved, while the natives were spell-bound by the richness of his imagination and the fervour of his eloquence. Another minister, a man of a most lovable disposition has been so owned by God that during the year of the last report he never preached without from one to ten souls being converted. Regarding the Galekas and other tribes lately at war with the English, the speaker said that their hostility to the Gospel had been so haughty and determined that many Christians, including one or two missionaries, spoke of them as a doomed race who had rejected salvation to their final condemnation. Mr. Lamplough did not agree in this terrible view, but he believed that the late exterminating war was a judgment upon them from God to humble them, and that perhaps now they would open their hearts to receive the Gospel. He made some touching remarks about having made South Africa his home. He said he never liked to hear either missionaries or others speak of making *sacrifices* for God. He considered it a privilege to give himself entirely to the Lord, and where He wanted him to be, there was his home. He was happy to say that the climate of South Africa agreed with him, that his family was there, and that twenty three years' residence had made him long to end his days there. Mr. Lamplough gave no statistics whatever of the Kaffir Church.

Mr. Spencer was the last of the three out-going men to address the meeting. He is well known to most of those present, and much liked by them, and his remarks were of a personal kind. He vigorously asserted the position of the Wesleyan body, and claimed for them a full right to be "not superior to, but on a par with," every other denomination of Christians. With reference to the great and sudden change he was making in his sphere of labour he expressed his strong confidence in God's leading.

The Rev. Mr. Jenkins then delivered the closing address. Speaking for the Committee he described the circumstances under which Mr. Walton and Mr. Spencer had been selected and the feelings with which the Church parted with them. His utterances on the latter point were touching, and I regret I cannot send you a fuller account of what he said. He spoke of the high and noble vocation of a missionary, sufficient of itself to evoke the greatest sacrifices and rouse the loftiest ambition. The missionary, he said, "makes nations, makes laws for nations, raises peoples." He spoke of the Christian's life being centred in the Lord Jesus, "the lover of the heathen," who "dwelt among the heathen" that He might meet the missionary and encourage him in his chosen work. Referring to Mr. Lamplough's remark about sacrifices, he observed—"Nevertheless, the heart knoweth his own bitterness;" and he quoted the experience, as he called it, of an old missionary looking back upon a career of thirty years and expressing where it was that he found true satisfaction in the retrospect;—"I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight: I have finished my course: I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." Mr. Jenkins drew attention in glowing terms to the irresistible and triumphant progress of the Gospel. "About fifty years ago," he said, "a popular and brilliant writer of the day made some clever attacks on the cause of missions and endeavoured to demonstrate that it must irresistably explode. But where is he now? His name is forgotten, and his writings are unknown. While missions have overspread the earth, and the word of the Lord abideth for ever."

B. A.

The Bombay Guardian.

SATURDAY, NOVEMBER 2, 1878.

THE APOCALYPSE OF THE SONS OF GOD.

I.

THERE is a remarkable passage in Romans viii. 18-23 in which creation is represented as waiting for the manifestation (apocalypse. Gr.) of the sons of God. The sons of God are those who have a true faith in the Lord Jesus Christ. "As many as are led by the Spirit of God they are the sons of God," the apostle is careful to tell us in the context. They are joint-heirs with Christ. The remarkable thing in this passage is that creation should be represented as waiting not for the glorious manifestation of Christ himself, but for the revelation of his glory in the redeemed. This accords with what he himself said: "I am glorified in them." "The glory which thou hast given me, I have given them." It is in the branches that the beauty and fruitfulness and glory of the vine appear. We are told in another passage that the Lord when he comes will be glorified in his saints and admired in all them that believe. If the glory of the Lord were manifested apart from his people, no one would think of looking at them or giving his admiration to his work in them. But Christ is especially and emphatically a Saviour, and it is in the saved that a Saviour must be glorified. It is surprising how little attention has been given to this particular prophecy, as compared with other prophecies of future events. The words *creature* and *creation* are but one word in the original, and are used to express this material world in which for a season we exist and where there is at present so much suffering for the Christian. The material world is placed in subjection to man. The sun, moon and stars shine for him. The earth conveys him through his annual journey of five hundred and forty millions of miles. She ministers to all his wants, gives him her harvests, her mineral treasures, her cattle upon a thousand hills, her fisheries, her fountains, her drugs and all that she has. He is monarch of all he surveys. But all the works of God were created to execute the will of God, to move in mutual harmony and in harmony with the great Ruler, and to glorify him. But in the present condition of things, they are placed in subjection to one who is in revolt against God and who at every step violates the ordained harmony of the universe. Man has departed from the living God. His powers and his possessions are consecrated to his own will. The sun is compelled to light him along his pathway of covetousness, and the earth is compelled to pour out her cornucopia at his feet. The air is obliged to waft his blasphemies in all directions. The gold and silver of earth cry out forbiddingly, but cannot hinder men from yielding them that trust which is due alone to God. Electricity cannot hide her wondrous powers from him, but is obliged to surrender them to man the rebel. The winds are compelled to waft the ship that is laden with ardent spirits, destined to ruin the inhabitants of some distant isle, or the vessel whose crowd of slaves is being thinned out every day by the bodies that are thrown overboard, many dying every night by the horrors of the middle passage, or the man-of war hastening to the encounter of an enemy. Many undreamt-of secrets of nature have been discovered by man in these latter days, and the man in the 19th century finds himself clothed with powers vastly beyond any thing that was formerly realised or even imagined. But these powers are used for self aggrandizement. The world is subjected to man but man is himself subjected to sin. In the 8th Psalm we read. "Thou gavest him dominion over the works of thy hands, thou hast put all things under his feet." But the works of God were created to move in harmony with the will of God and with one another. The law of universal harmony binds all to the throne of God, or rather, this would have been the case, if man had remained loyal to God. But man has discarded the law of God and is governed by his own vain will. Consequently the world that is put under his feet, is compelled to minister to sin. It is made subject to vanity because it is made subject to sinful man. It is subjected in hope, that is, there is given to it a promise of deliverance. It has been dragged down by the first Adam, but shall be raised up again by the second Adam. Nature is compelled to obey the threats of the usurper, man, but does it under protest. A cry of agony goes up from universal nature, "How long, O Lord, shall we be constrained to do the will of this revolted creature of thine?" "The whole creation groaneth and travaileth in vain together until now." But an hour cometh when "it shall be delivered from the bondage of corruption into the glorious liberty of the children of God." This hour is indicated in such passages as the following: "Let the heavens rejoice, and let the earth be glad; let the seas roar and the fulness thereof; let the fields be joyful; then shall the trees of the wood rejoice. Ps. xcvi and xcviii, Isaiah lxv. 17. Christ is to inherit all things, and believers are joint-heirs with him. The riches of the glory of his inheritance in the saints, include this restitution of all surrounding things to the prerogatives designed in creation. The meek shall inherit the earth. The people of the saints of the Most High shall take the kingdom and possess the greatness of the kingdom under the whole heaven. The redemption of the external world is connected with that of God's people. "That we should be a kind of first fruits of his creatures." But before this emancipation of nature can take place it is necessary that there should be an apocalypse or unveiling of the sons of God. This is described as the redemption of the body, the adoption, or the fulness of that which is signified by adoption. The earth has very much the same robe of beauty that God gave to her, when he created man in his own image. One could imagine the feelings with which a loyal people would spread their garments under the feet of a wicked usurper who has temporarily made his way to power; so the creation of God is represented as groaning under the yoke of sinful man and ardently longing for the restitution of all things to the rightful Ruler.

INTERNATIONAL BIBLE STUDY.

November 3rd. 1878.—Luke vii. 1-10.

"A CERTAIN centurion's servant who was dear unto him." 2. This centurion was a Roman officer, a Gentile, serving a Gentile government, an alien from the household of God, and without part or lot in the privileges that belonged to the Jews as the people of God. He of course could have no claim on Christ. So the Jews thought. And any attention paid to Gentiles by Christ would have awakened a feeling of jealousy and distrust in the minds of the Jews. In this case, as afterwards in that of Cornelius, there were certain circumstances that tended to relieve the shock of intercourse. This officer had recommended himself to the confidence of the elders, by the interest he had shown in their peculiar faith; and he had even built for them a Synagogue. It is very much in his favour that he was so much concerned for the restoration of his servant. In this narrative we see the value of friendship. Whether the servant was a Jew or Gentile, we are not told; he was doubtless a Gentile; there is nothing said about the worthiness of the servant; it is the master who seeks the favour and it is for the master's sake apparently that it is granted. At the same time we see the master's humility, not thinking himself worthy that Christ should come

Digitized with financial assistance from the Government of Maharashtra on 28 February, 2020

under his roof. Underlying this humility is his faith. He believed that Christ had powers that no other man had, and regarded him as an ambassador from heaven. This faith in Jesus Christ naturally made him sensible of his own unworthiness. When God says, This is my beloved Son, in whom I am well pleased, he sets aside men's imaginations of their own goodness and greatness; and just so far as we see the glory and excellency of Christ, we are made sensible of our own insignificance.

"I say unto one, go, and he goeth." 8. That is, I, although myself a man under the authority of others, have nevertheless those under me by means of whom I can get my will accomplished in another place, without going myself; how much more canst thou who art above all, execute thy will without thy personal attendance being necessary. Say in a word, and my servant shall be healed. This was just the faith that our Lord desired to see; the faith that apprehends the direction in which he is moving and runs before. How little of this faith is there in the world now; we must see Christ do something, before we can believe that he will do it. The Saviour was greatly rejoiced when he heard this expression of faith, and was pleased to see in it a prefiguration of the reception his Gospel would one day have from the Gentile world. And he sought by means of it to provoke, as it were, the Jews to jealousy. I have not found so great faith in Israel. The self-righteousness of the Jews made it hard for them to believe. And the great hindrance to faith, in lands called Christian, is the idea that men have of their own sagacity, their goodness, their superiority.

RULES OF COMMERCE.

Many closely printed columns of a contemporary have been filled with the names of those who owned stock in the bank of Glasgow and among them are the names of many ministers, many widows, many trustees of orphans. Through the failure of this bank and failures of mercantile houses occasioned by it, many have been financially ruined. The savings of a life time have been swept away in an hour. To many perhaps the words of our Lord have assumed a new emphasis, "Lay not up for yourselves treasures on earth." Without dwelling on this, we would make some remarks about the way in which business is carried on in these days. It would doubtless be thought a very unbusiness-like thing for a merchant to have regard in all his transactions to the command, "Thou shalt love thy neighbour as thyself." Mercantile men would say, 'that is a very good rule in its place; when a man has made his fortune, he may follow this rule in the disposal of his property, if he is so minded. But in business matters it is absolutely necessary that a man should subordinate every thing to the accomplishment of his own ends. For business is just the competition of man with his fellow-man. Like men who are at the gold diggings; if any one finds an auriferous reef, it is right for him to keep it a secret and endeavour to secure the whole product for himself. So in the mercantile world; every man must just do the best that he can for himself and let his neighbour take care of his own interests.' Now we believe that our mercantile friends are wrong in believing that the interests of commerce are promoted by a system like this, and we are persuaded that the golden rule will work just as beneficently in business transactions as any where else. In other words, we would have a business man consider how a transaction is likely to affect others. A man has established a business, or opened up a trade in some particular thing, or in some particular direction, which yields him a good return; he lives and supports his family by it. You take note of it. You have some advantage over him in the way of capital, and you enter this very trade and before long you get the business into your hands, and the business of the first man goes to the wall. This would be thought a good stroke of business, and the successful man would be regarded as a very shrewd man of business. We are told that such cases as the following are not unknown in Bombay. A great house offers to undertake a contract at rates that will yield no profit, but will involve a loss, simply to hinder the work from going into the hands of a rival house. Yet the gentlemen belonging to this firm hold their heads as high as any body in society, until they fail, which, sooner or later, they are sure to do, we think. This kind of commerce will destroy itself. But until men abandon the idea that every thing in the way of competition is justifiable in business, until selfishness and shrewdness are seen to be not convertible expressions; until men remember the golden rule in mercantile matters, and learn to do to others as they would have others do to them, we do not anticipate that commerce will be prosperous. One man has a bad piece of money in his possession and tries to get rid of it that the loss may come upon somebody else rather than upon himself. This would be called swindling; but many things unfortunately resembling it are common enough in business. Men learn the art of trading in such a way that the loss that they see to be inevitable may come upon somebody else. The curse of God will follow this kind of business. It may linger, but will surely come. We may leave God out of all our calculations but an hour cometh when it is made evident enough that God is, and that he is not mocked. The great want of the present day is, young men with sufficient trust in God to carry on business with an utter rejection of the devious ways that are so common, and to follow the golden rule wherever it will lead them. We are sure that it will lead them to a higher prosperity than that which the rule of "number one" would ever secure to them.

FOOLS PHOTOGRAPHED FROM HEAVEN. IX.

"A fool uttereth all his mind: but a wise man keepeth it in till afterwards." Proverbs xxix. 11.

The man that is here described is one that has a great idea of his own sagacity, and a very contemptuous opinion of the judgment of others. He has very little respect for the teachings of experience; he has no organ of veneration; the fact that an opinion has come down from antiquity is no recommendation in his eyes. This would be very well, if it proceeded from a cautious habit of mind, a desire to investigate and to weigh evidence. But he of whom we speak is not at all of an inquiring spirit. Instead of comparing the ideas of his mind with those of others and weighing them in the balance of reason, he makes his own mind his standard, and whatever is not in accordance with his ideas is despised. More than this, he does not probe his own mind to find its best thoughts, but takes what he finds on the surface. He glories in his first thoughts and thinks it very greatly to his credit that they are so different from those of others. The difference is due to the fact that past experience has left men in possession of a certain amount of wisdom which is the common stock of society; all this he considers old fogyism and imagines the disparity between himself and others is owing to the extraordinary gifts that belong to him. One of his favourite subjects of conversation is religion, and he is very fond of showing that he is quite free from the authority to which other men are subjected. Any thing like a feeling of reverence is ridiculous in his eyes and the mark of a small mind. He uttereth all his mind without waiting to test his thoughts He laughs at people that believe in the inspiration of the Bible, but he evidently believes in his own inspiration for he utters his thoughts as though they were unimpeachable. A wise man is often tempted, it may be, to say what is in his own mind, but restrains himself that he may have opportunity to test his thoughts. First thoughts have a great deal of plausibility in them, and one is predisposed in their favour because of their novelty, but wisdom leads us to look behind them. We are to give account of every idle word that we speak, and it is wise to remember this, and see to it that our words will bear keeping. Words lead to actions. If a man happens to be in some position of influence, many will be likely to put into acts what he merely utters and this may involve their ruin. La proprieté c'est le vol, property is robbery, said Pradhomme, and the foolish word became a watchword and had its fruit in communism. A fool speaks contemptuously of some article of belief, the evidence for which he has never investigated, and others, thinking he has spoken after due examination, embrace his words, and their whole lives are perhaps blasted by the want of the blessing that faith in that article would have given them. In the days when our Lord was on the earth many fools uttered all their minds, and we have specimens of the rubbish in the Gospels. Can any good thing come out of Nazareth, was one of these utterances. Who is this who speaketh blasphemies? Why eat and drink with publicans and sinners? This man, we know not from whence he is; How can these things be? show us a sign from heaven; art thou greater than Abraham? by what authority doest thou these things? behold, a friend of publicans and sinners; thou hast a devil and art mad.

Separated from God by sin the mind of man is separated from wisdom, and if a man has nothing better than his own intuitions, alas for him and for those who listen to him. Our mind is some thing that a thousand fools have been pouring their thoughts into from the beginning. He that has found out the havoc wrought by sin, feels the need of getting into closest relation with a mind that has not participated in the fall. Such a one drinks in the glad tidings of the Gospel, and hastens to enter into blessed relations with Christ that he may receive the wisdom from above.

THE MINIMUM OF SAVING TRUTH.

The question is sometimes discussed, What is the minium of truth that a man can be saved by? Must a man believe in everlasting punishment? Must he know that Christ is the Saviour? And so on. Without in the least wishing to be thought irreverent, we must say that the story of the Irishman who tried the experiment with his horse, how little he could live on, until, having brought the diet down to next to nothing, the poor creature unfortunately died, naturally recurs to our memory. One of the last and most solemn utterances of our Lord is the following: "As thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him. And this is eternal life that they might know thee the only true God and Jesus Christ whom thou hast sent." The remark that we wish to make in this connection is that salvation as set forth in the New Testament is the transfer of a sinner into a state in which he becomes a light to others. On the supposition that a particular doctrine has had no influence in converting a certain person, it does not follow that that doctrine is unessential. For instance a man has been drawn to Christ by a conviction that it is the will of God that he should trust in him, and not by any fear of future punishment; he receives pardon; but unless he learns the danger of his fellow-men, will he be likely to feel for them in such a way as to exert himself for their salvation? The unwillingness of men to hear the Gospel constitutes a powerful deterrent to those who would address them, and the Christian needs to give due consideration to the Scriptural statements of their danger that he may exert himself to bring them to Christ. This it is that has mainly to do with the efforts made to disseminate the Gospel in all the world, and is distinctly imbedded in the very commission given by our Lord to go into all the world and make known the way of salvation: "he that believeth shall be saved and he that believeth not shall be damned." We need then be careful in trying to ascertain the minimum of necessary truth, to secure not merely so much truth as shall save a soul under exceptional circumstances, but so much as will render our testimony of a saving character.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

SIR,—Some articles have lately appeared in your paper bearing upon the subject of debt, and it is with reference to these I wish to propose the following questions which I shall be glad to have answered.—

It is not my intention to stand up as an advocate for indebtedness which is a great curse and I do not attempt to deny that to run needlessly into debt is a sin. I believe that a man who is extravagant, living in the height of fashion, keeping a conveyance &c. &c., while he leaves his debt unpaid month after month is a swindler; and a man or woman professing godliness who does such a thing is worse than an infidel and does more harm to the cause of Christ than its bitterest enemy could do. But is it wrong under *any* circumstance to borrow or obtain articles on credit? For instance supposing a person who is in debt and recognizing the obligation to pay this denies himself and thus succeeds in paying off the greater portion of his debt—nay, in his anxiety to get clear he has put off to the last supplying himself with necessary articles of clothing until he has almost if not altogether run out. Would it be wrong for him to borrow a small sum to enable him to get what is needed, provided always he has the intention and a fair prospect of paying this money?

Or again, supposing a man being unable to pay at once for any article or articles he needs, contracts with the supplier to let him have the articles on the distinct understanding that he will be paid by instalments. Is this wrong?

I believe in either case it is a perfectly fair mercantile transaction. The supplier of the money or the articles agrees to supply what is required, taking of course the risk arising from the accidents of life of which he is well aware beforehand. The borrower on the other hand agrees in all sincerity to pay the supplier allowing him a slightly enhanced price for the goods or interest at a reasonable rate for the money. The supplier is willing to take the risk of losing his money by the death of the buyer or any sudden accident depriving him of the means of livelihood, and of course he is a gainer in case the borrower lives.

I really cannot conceive how this can be wrong, but I shall be glad to be enlightened.

You will understand that I am not standing up for borrowing, but writing of exceptional cases that do occur in a man's life. It is better, far better, to keep out of debt altogether; but the great difficulty, with many is how to get right after having begun wrong.

Yours faithfully,
INQUIRER

NOTICES.

THE special services held this week in the Meth. Episc. Church, Mazagon, will be continued next week every evening at 7-30. The public are invited.

Y. M. C. A. Prayer-meeting next Friday, 8-30 P.M. at the rooms of the association.

House of Hope. Received from Dhubri, Rs. 5.

Epitome of News.

SATURDAY, OCTOBER 26.

—H. M.'s troopship *Jumna*, arrived yesterday from Southampton.

—A correspondent of the *Bombay Sammachar* says that Mr. Branson's bill for fees as counsel for Government in the recent case against the Surat editors, amounting to Rs. 10,400, about the payment of which some difficulty had arisen, will be paid in a day or two. Government have, it is said, asked for an explanation from the Surat authorities for proceeding with a case that was so weak, when the reply was, that they acted upon information which appeared to be reliable, and which was given by some vakils and other respectable citizens of Surat. The correspondence on this subject has not yet closed. The total cost of the prosecution is said to amount to Rs. 20,000, and that of the defence to Rs. 45,000.

—At the Church Congress, Sheffield, there was a discussion about the Theatre. The Bishop of Manchester said: "I had a discussion not very long ago with one of the leading directors of the Limited Company which holds two Manchester theatres. I was speaking to him, as I have spoken to the public, on the grave responsibility that managers of a great theatre incur in putting before the public pieces of the character of the *Pink Dominos*, which has been I believe, denounced by every respectable journal in the kingdom as an outrage on morality, but is still represented, and is attended by thousands in the land. Well, what was his answer? He said, "The people will have it. Then there is another point of view. It is so much cheaper to put on the stage," I said, "Give them a play of Shakespeare. When Charles Calvert put those plays on the stage of the theatre in this city thousands flocked to see them." "Yes," he replied, "but they did not pay." It costs 3000*l.* to put such a play on the stage as *Henry V III.* or *Henry VI.*, and were it not for the Christmas Pantomime we could not, in fact, make it pay. The public demand a spectacle, and, therefore it becomes a very expensive matter to put Shakespeare's great dramas on the stage. "But," added he, "out of our repertoire we can get up the *Pink Dominos* for 40*l.*"

—The *Times of India* notices a "Gujarati Monody on the death of the Rev. Dr. John Wilson by Mr. Byramjee M. Malbari. It is something like a description of Dr. W.'s carseer, yet, wonderful to relate, there is throughout "an entire absence of any allusion to the Christian calling of the Rev. doctor."

MONDAY, OCTOBER 28.

—The *Rangoon Times*:—Our latest advices from the Royal City give us no information whatever as to the cause, manner and time of the late King's death. As our readers are aware, His Majesty died—officially—between 2 and 3 o'clock on the afternoon of Tuesday. the 1st October. But from information we have received from various sources we are strongly inclined to the opinion held by several gentlemen, who were in Mandalay at the time, that His late Majesty died between 9 and 10 o'clock on the evening of the 12th September, and that matters were being kept secret until the Ministers had provided for their own safety, and made their own arrangements anent the succession.

—*Times of India*: "The monsoon, which may now be considered at an end, has been altogether an exceptional one in Bombay this year. The rainfall up to date is over 121 inches, the heaviest experienced for half a century."

—The condition of Eastern Bengal presents a wonderful contrast to the state of inanition under which the rest of the Province is sometimes represented as suffering. Twenty-one and half millions of rupees, we are told, have been poured into the Dakka division during the last year in payment for rice and jute alone.

TUESDAY, OCTOBER 29.

—*Bombay Gazette*: On Friday night—the great night of the Dewallee—Sir Frank Souter was abroad on duty, and while riding along a much frequented street near the Girgaum tramway terminus, his attention was attracted by a lot of crackers being set alight in a compound close by. He rode into the compound, followed by his two sowars, and found a group of natives engaged in the intellectual and refreshing pastime of setting off fireworks. The men were in the ordinary dress of the Hindoo at home, which is litle more than no dress at all, consisting merely of a *langootie* tied round the loins, with the addition, perhaps, of a sort of woollen or flannel vest. Sir Frank accosted the group and told them they were breaking the law and must not light any more crackers, when one of the party replied pertly that no offence was being committed, and added that he should light as many more fireworks in his own compound as he pleased. This was the gentleman who afterwards turned out to be Mr. Shunker Pandurung Pundit, a Government servant,—and a magistrate. Some conversation ensued, in the course of which Mr. Shunker—who evidently did not recognise in Sir Frank Souter anything more than a police officer—contrived to render himself very obnoxious, as some natives of India have a habit of doing when they fancy they are dealing with a European whom they can browbeat with impunity; and the result was that Sir Frank ordered him to be taken into custody. And after some resistance on the part of himself and his friends, which necessitated a couple of sepoys being called to the assistance of the sowars, he was removed in the direction of the nearest police station.

Mr. Pundit was bailed out in the course of the night, and has since expressed regret for what occurred. So the case is dropped.

—Same; Muscat, 18: "We have news from Eb Hassa that the Arabs have revolted against the authority of the Turks and have leagued to drive the latter out. Some Turkish men of-war with troops from Bussorah and Baghdad, it is reported, have been despatched by the Turkish authorities to the assistance of the small local militia in Eb Hassa. Eb Hassa is situated on the mainland opposite the island of Bahrein, and has been a bone of contention between the Arabs and Turks the past few years."

—Captain Pringle, of H. M. S. Vulture, has reported the capture of 18 piratical dhaos and other boats off Katif, on the southern side of the Persian Gulf.

—The death of the only son and heir of the Maharajah of Jodhpur, is announced.

WEDNESDAY, OCTOBER 30.

—*Times of India*; Kohat 29: The Koorum Valley is still open; merchants are arriving with camel-loads of fruit daily from Cabul in twelve days.

—Same; Kurrachee, 29: "A Mussulman, named Oosman, broke into the bedroom of the Rev. Mr. Sheldon, on Saturday afternoon. Mrs. Sheldon's screams brought her husband to her assistance, and the man was caught and made over to the police."

—The Bhegum of Bhopal offers her army to Government.

—At a meeting of the creditors of Messrs. W. Nicol & Co. yesterday, Mr. Craigie said that, unless the creditors as a body required that the Deed should be torn up and a new one prepared, the bankers would be obliged to take legal proceedings and to apply to the High Court for an injunction to render their signatures null and void, and meanwhile Mr. Robertson (of the Oriental Bank), Mr. Sharp (of the Chartered Bank), and Mr. Blackhall (of the Agra Bank), three members of the Committee of creditors appointed to supervise the liquidation of the estate by the Trustees, must refuse to act on the Committee. The creditors present seemed to be unable or unwilling to come to any definite resolution, so the meeting broke up after some desultory conversation; and it is understood that an application to set aside the Deed will be made forthwith to the High Court.

THURSDAY, OCTOBER 31.

—*Bombay Gazette*; London, 11: "The *Glasgow Herald* states that large amounts of bills were sent to the City of Glasgow Bank for collection from England and other places, the proceeds of which were applied to the Bank's use, and that a criminal prosecution for embezzlement is threatened. If that is true the manager or directors, or whoever is responsible, must have sunk to a very low pass indeed. This, however, if there is anything in it, will come out by and bye. What we have now mainly to talk about is the nature of the business done which caused the crash. It must have been reckless and wicked beyond all precedent, consisting of advances to firms which were notoriously rotten, and to others who, if not absolutely rotten, could yet offer nothing in the way of security which was easily realisable. Eight millions are due to depositors and three millions on direct acceptances, besides endorsements of a million or two. In fact I am told the liabilities will be fourteen millions in all, and the immediat assets almost *nil*; accordingly at the meeting which will be held in a fortnight to receive the report of the accountants a heavy call will have to be made on the 1,200 shareholders. But of these 400 will not be able to pay anything, and the others will therefore have to provide all the more."

—Mr. John Stewart, P. W. I. on the G. I. P. R. has been sentenced to three months' imprisonment and Rs. 300 fine, for failing to replace a rail, in consequence of which a train got off the line.

—*Bombay Gazette*: "The estate of Messrs. W. Nicol and Co. was yesterday formally handed over to the Trustees Messrs. Macaulay and Moore, and the European members of the Committee of supervision, Mr. Robertson, Mr. Sharp, and Mr. Blackhall, thereupon resigned, leaving only three native creditors to compose the Committee."

—Same: "We are informed on good authority, that the stones from the old musjid at Khundwa, the disposal of which was the occasion of the murder of Captain Pemberton, are about to be given over to the Mahomedan community of Khundwa out of regard to their religious scruples. This will be a questionable act, for it will appear to the badly disposed class that the object for which the murder was perpetrated has been attained; and it will be a practical admission that the first orders issued on the subject were unwise and impolitic."

A greater mistake than this could hardly be made.

—*Pall Mall Gazette*: The number of hours which women and children work in the cotton factories of Bombay is altogether excessive. Such periods of labor were never heard of in this country in the worst times of unrestricted hours of employment; and certainly neither the climate nor the stamina of the people of India would justify more exhausting work than that which was found prejudicial in England.

—The barbers of Bombay have struck, on account of the Licence Tax.

—*Times of India*; Bushire, 29: "Bajab, the fanatical Mahomedan who four years ago, in the streets of Yezd, murdered Raschid Mehrban, the Chief of the Persian Zoroastrians, was arrested here on the 27th. On the 25th he was discovered by the agent of Messrs. Godrez Mehrban & Co., of Bombay and Teheran, while endeavouring to make his way to Mecca as a pilgrim. The agent telegraphed to Bombay for instructions, and on receipt of these, Rajab was arrested. Fears, however, are entertained that the Persian authorities will connive at his escape."

—The late Mr. Whalley is described as "one of the kindliest, best intentioned, and most transparently honest men that ever sat in the House, despite the strange eccentricity which induced him to see the College of Jesus in every movement, and to believe that in Arthur Orton the law had made a matyr."

—At the Municipal Election yesterday, 32 Candidates for the Corporation were chosen. 13 out of the 32 are Parsees, though the Parsees are only about one-twentieth of the population. There were 12 Hindoos, 4 Mahomedans and 2 Europeans.

—*Overland Mail*, Oct. 11: Sanguinary negro riots have broken out in the island of Saint Croix, or Santa Cruz, which is one of the three Danish settlements in the Antilles.

An excursion train, consisting of twenty cars, returning to Boston, Mass, from a rowing match at Silverlake, came into collision with a goods car. The shock was so severe that five crowded cars were completely "telescoped." Over twenty-five persons were killed, among them being Reagan, the Boston oarsman. 150 persons were injured.

There is to be a great conference in London on Foreign Missions this month, when papers will be read on India, China, Japan, North America, and Armenia. The proposed programme is stated to be of the most comprehensive character.

The ministers and delegates of Baptist churches throughout England and Wales met at Leeds on Oct. 3, Mr. Alderman Whitehead taking the chair.—

An important paper, contrasting the works of the Baptist Mission in 1848 with 1878, was read by Mr. Baynes, one of the secretaries of the society. Thirty years ago the total number of European missionaries wholly supported by the society was fifty-eight, with 150 native teachers and preachers. Last year the total number of European missionaries was the same, fifty-eight, with 199 native missionaries and Evangelists, aided by 611 unpaid Sunday-school teachers and native helpers. The receipts for the general purposes of the society in 1848 were 17,000*l.*; last year they were 28,000*l.* In 1848 there were 3,000 annual subscribers of 10*s.* and upwards, and last year there were 5,382 such subscribers, while the membership of the denomination was 245,000. The wealth of Great Britain had increased to a considerable extent, but the subscriptions to missionary work had not increased at the same rate. In conclusion Mr. Baynes asked for such additional help as would enable them to send out ten more missionaries to India, five to Africa, and five to China. Mr. Barron, M.P., pointed out that the reason why the society had not more European missionaries now than thirty years ago, although the income of the society had greatly increased, was that the cost of living in India, as elsewhere, had largely advanced, and there were also increased home expenses.

The afternoon was devoted to a missionary service of peculiar interest. After twenty years' arduous and incessant labour as a missionary in India, the Rev. C. B. Lewis, of Calcutta, has returned broken down in health. He was present this afternoon with his wife, and received a presentation sent home to him by his missionary brethren in India. Dr. Underhill, in a lengthy speech, testified, from personal knowledge extending over many years, to Mr. Lewis's self denying and most successful labours. A complete master of many Indian dialects, he had been the means of translating and sending forth literally millions of copies of the Scripture and religious tracts. The vast indebtedness of the missionaries to Mr. Lewis, and their affection for him, had found expression in the presentation to him of a silver tea service; and Dr. Underhill added that the committee had felt it to be both their pleasure and their duty to make full provision for Mr. and Mrs. Lewis during their remaining years. When Mr. Lewis rose to reply the whole of the assembly rose to their feet in his honour. Mr. Lewis was too weak to speak, but his reply was read and very cordially received. The remainder of the afternoon was devoted to a valedictory service to take leave of Mr. W. James, of North Wales, about to proceed as a missionary to India.

The Church Congress held its eighteenth annual meeting at Sheffield last week, under the presidency of the Archbishop of York, about 2,000 clerical and lay delegates being present.—

The Archbishop said: I would venture to ask those who have formed the project of bringing the Church of England much nearer to the Roman Church—Is it not time to decide that no such transformation can take place, and that the effort to make it is so much labour lost? The Church, so far as the bishops expound her meaning, does not intend to change; she aims at keeping the old path. Granting that you were conscientious in desiring to graft upon her a mediæval confessional and a modern doctrine of the Eucharist, the effort has now been made, and it has not in any sense succeeded. Meantime, the enemy without takes much advantage of the time of struggle, and it should be abridged if we are to turn to confront it one line the real foes. Romish, or like the Romish, the Church of England will not be. But there are lines of defence which we might all join to defend, for the programme of the conference which I have just read might carry all with it. Let us, at this last hour of our trial, lay aside our unhappy divisions, and hold fast that upon which we could unite. Such a return of union would be, by the Divine blessing, the beginning of a great development of religious life throughout the Christian world. India is coming over to you in tens of thousands; our teeming colonies accept your instruction; in the heathen races old false creeds are worn out; the soul, which ever abhors a vacuum, is casting about for something better to believe. The Anglican Church has her opportunity to unite is to embrace it; to remain immersed in the old squabbles which can issue in no success is to let the occasion slip away for ever. And now, brethren in the Lord, let us address ourselves to the discussion of the questions proposed to us. Speaking the truth fearlessly, but speaking it in love, let us pray that the fruit of our debates may be greater peace and more love for Christ, and more zeal in His service.

—*Times of India*: Peshawur, 30: There is great sickness at Ali Musjid. Sixteen men died yesterday. The garrisson are excited, and demand either an attack on the British or to evacuate the fort. My intelligence about the guns is correct. The camp fires of the Afghans on the hills are to be seen from the Guides' camp. The Mohmund levies are drilling. Most of the tribe have been conciliated by Major Cavaguari, whose influence is immense on the frontier.

—Rawul Pindee, 30: 2,000 Cabul troops appeared yesterday some three miles beyond Jumrood, but retired without firing a shot. The demonstration is supposed to have been got up to show their enthusiasm and eagerness to fight.

—Allahabad, 30: The *Pioneer* publishes the following telegrams:—Simla, 29th.—I hear on good authority that under some orders the Viceroy will write the Ameer a final letter before a declaration of war, explaining the danger of his present course. The Viceroy's visit to Lahore has been abandoned.

—The following is from the *Church Times*:—Wanted immediately, a strong, nice-looking, lad to attend to the church, serve at the altar, and fill up his spare time in garden or stable. Gregorian choir.—The Rector, Little Bardfield, Braintree. A pleasant assortment of duties for a nice-looking lad.

—*Christian*: On Tuesday, the 24th ult., Mr. J. B. Gough delievered a temperance oration at the Metropolitan Tabernacle, to an enthusiastic audience of about 7000 people. In an eloquent and characteristic address Mr. Gough clearly defined the position he has taken up, and which he intends henceforward to occupy in reference to total abstinence. On his former visit to this country he was the advocate of temperance from a secular point of view; but now he appears as the advocate of what is known as the Gospel-temperance movement. Speaking of temperance being a progressive work, and that the great change aimed at could only be brought about little by little, some people, he said, have an idea that reforms are to be accomplished by one great spasmodic effort; but the history of all the great reforms of the world teaches the very opposite of this.

In urging the claims of total abstinence on those who may be classed as moderate or occasional drinkers, and who are never likely to be led into the slightest excess, Mr. Gough takes up an unassailable position. If such Christians are in no danger themselves, will they not give it up for the sake of example to their weaker brethren, and to those non-professors who expect a follower of Christ to be as self-denying as his Master? This is an aspect of the subject that Mr. Gough will deal with in a future address. He pushed the argument forcibly home, however, when he asked, "If a principle is worth adopting for the sake of example, is it not worth adopting for its own sake?" He closed an address of considerable power with the following vigorous and encouraging words:—

Now, it is not my duty to show everybody that he is wrong, but it is my duty to see that I myself am right. You remember when the children of Israel went out of Egypt they were a band of escaped fugitives. Their ranks were encumbered with the presence of women and children, and their mighty leader was armed only with a rod. Here came the chariots and the horsemen of Pharaoh treading on their very shadow. A pillar of fire went before them at night, and a pillar of cloud by day, and they marched till they came to the shores of the Red Sea, and then—what? "The Lord God said unto Moses from out of the cloud, Speak to the children of Israel that they go forward." That was the only command. How can they go forward? There are no more commands for the children of Israel; but to Moses there come the words, "Stretch forth thy rod," and the way opened. God never gave us a duty to do yet but He opened the way for us when we were ready to do it. He never gave an impossible command. The water stood in heaps. Tramp, tramp, tramp, went the three millions on the bed of the sea, and their enemies came in after them. It was night. What now? "Forward!" "But our enemies are in our rear." "Forward!" "But before us is—we know not what. The waters are on either side." "Forward!" "But we can feel the very breath of the horses upon our necks, and hear the chariot-wheels grind in the shingle as they pursue us." "Forward!" "But we must defend our wives and little ones." "Forward!" And the pillar that went before them passed over and stood in their rear. It was light unto them; it was darkness to their enemies, "and they came not near each other all the night." Those who had obeyed the command, "Forward!" stood on the other side, and then "the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, and took off their chariot-wheels that they drove them heavily." They went back, they fled away, "but the sea returned in his strength," and "Israel saw the Egyptians dead upon the sea-shore." Brethren, settle the question, "Am I right?"—and then forward all with a hope and a prayer, "God speed the right, and use us as instruments in his hands for that grand and glorious purpose."

Friday, November 1.

—Simla, Oct. 31: The Amir's reply to the Viceroy's letter, brought ten days ago, was discourteous and altogether unsatisfactory, making no excuses for the indignity offered by the repulse of the Mission, and generally indicating a disposition quite adverse to a pacific solution. Nevertheless it has been decided to give the Amir a final opportunity of avoiding hostilities by sending to him an *ultimatum*, stating terms and demanding a reply within a period which is very short but amply sufficient for the purpose.

—We acknowledge with thanks *Indian Railway Travellers' Guide* for November, published at the *Bombay Gazette* Office

—The Str. *Bokhara* with English Mails left Aden for Bombay, Wednesday, 4 p. m.

—Death last week 578.

—The *Englishman* comments as follows on an apparently hard case which has recently occurred in Calcutta:—"Edwin Davis, a young Eurasian, stood first of six candidates at a competitive examination for the Subordinate Medical Department but was passed over, along with two other Eurasian candidates, while three Europeans were appointed. The medical authorities, it will be seen, practically declined to assign any reason for disallowing the lad's claims in spite of his position in the examination and satisfactory testimonials as to character, and our contemporary assumes that their only motive for rejecting him arose from his mixed descent. If this was the case, and the circumstances, as they stand without explanation, certainly give some colour to the supposition, we need not say that their action was wholly unjustifiable.

—*Times of India*: London: "The stalk exchange sensation of the week has been the enormous fall in gas shares of all kinds, in consequence of the announcement that the wonderful American inventor, Mr. Edison, has discovered how to infinitely subdivide the electric light so that it can be used for dwelling-houses in a very cheap rate. The panic in these shares has been quite without precedent. Some of the Companies' stalks have been falling at the rate of 10 per cent and 12 per cent. each day."

—The *Bombay Gazette* has supplied its readers with a map of Affghanistan and the N. W. frontier of India.

—From a minute of the Cal. Miss. Conference on the late Rev. John Robinson, Baptist Missionary:

"He was remarkable for simplicity of deportment, transparency of character kindliness of disposition, and heartfelt sympathy with the people of this country, especially with his native brethren. His discourses were always decidedly evangelical, his addresses to children attractive, and his prayers fervent, giving evidence of an eminently devout spirit.

"Though it cannot be said that Mr. Robinson's talents were extraordinary, yet it must be acknowledged that they were diligently cultivated and faithfully employed. For very many years he so carefully husbanded his time—mostly the wakeful hours of the night—that he was always ready to preach when called to do so, almost at a moment's notice.

"Like the great Apostle of the Gentiles, he supported himself by secular labour, so as to render the gospel which he preached, free of charge. During a ministry extending over more than thirty years, he never received any salary as a minister. He was Bengali translator to Government, having been trained for that work by a long apprenticeship under the late Mr. Marshman. His official duties as Government translator were heavy enough to tax to the utmost the vigour of almost any other man; but owing to a peculiarity of his physical constitution, the minimum of sleep sufficed for Mr. Robinson; and he was thus enabled to prepare his discourses at night, and to labour for his heavenly master, by preaching, almost as much as he did for his earthly superiors by translating."

Selections.

HEART HUNGER.

If the veil could be lifted from human hearts, what hunger we should find for human love which is never satisfied. With many others the wine has given out. "They have no wine" now. They go, indeed, through the duties of life; but the spring is broken. And many more never get what their nature craves. I knew a noble girl once who hungered for human love as, it seemed to me then, I had never known any one to hunger. Her life had been a cramped one. Her father, a repellant nature, had never been known to kiss his children; and her mother, a selfish invalid, receiving constantly the attentions of this noble daughter, without giving any love in return. She told me one day, while saying her prayers, she uttered the cry of her heart: "O God! give me somebody to love me!" God appeared more real to her than ever before, and seemed to bend over her lovingly, and to say: "Wilt thou let me choose for thee?" She was afraid he would deny her the desire of her heart; and so she said "No" to God. "Give me human love!" A short time afterwards she married a noble man, full of love for her, on whom she lavished her affection. One day while riding in her carriage, she leaned back and said to herself: "I am satisfied now. I don't need God!" Instantly this passage of Scripture was applied to her, as though a voice had spoken: "She that liveth in pleasure is dead while she liveth."

I was only permitted to see her on her reception day. Instead of the reception expected, there was crape on the door. I entered the bridal-chamber, where everything was elegant; where all that affluence and taste could do to please the young bride had been done by the devoted husband. But there he lay, the pride and idol of her heart, cold in death. Three weeks from the day they were married she turned one morning to say to her husband, "My darling!" but he was gone from her. And she was left desolate.

I would not say: Love husband, or lover, or darling less. No. God wants you to love them. But bring in the never-ending; or when they go there will be a blank. There is a love that holds on when death has taken. Many years ago I tested the power of this love; and never since my darling child left me in that long ago have I felt I had no "Mamie." She has had better surroundings than her mother's, and has been cared for as I could not have cared for her, and I still have my daughter! We cannot love too much. Idolatry comes in cutting off from God, and that is sin.

There are many women called rich. They have everything that money can buy, and yet have poverty of human love. If the veil could be lifted from poor human hearts, we would see not only poverty but hunger. I saw a woman whose husband had presented her with rare and costly diamonds. As I gazed at them I said: "How lovely!" I was startled by the tone of her voice, as she made answer, for tone of voice mean a great deal to me: "Yes, they are very beautiful, but very cold!" That woman had no love at the back of the diamonds to make them warm. She knew they were the gift of her husband; but she also knew they were meant to cover the lack of the one thing which her heart craved. Love alone is life.

I was deeply interested, when visiting the famous galleries of Paris, to observe the student artists who patiently sat day after day trying to catch the spirit of the old masters. How absorbed they were! Only one thought possessed them. They were intent on transforming the genius of that painting to their own canvas. Just so Paul sets Christ before him as his model. "For me to live is Christ," says he. Paul's life was bound up in Christ's. "My life is hid with Christ in God," was his exclamation. Oh! this admiration of heart for an object. If you can get the admiration of the human heart fixed on the Divine Christ, you are among the everlastings—you have eternal life. It is not so much "seeing faith," as one has said; but living in the power of it. God is the need of the human soul. Friends may fail and disappoint you. God, never. What we must have is a life that is love and a love that is life; and that is in loving God.

There is a restfulness in loving God. There are many who go through the forms of prayer and do what they are told is duty; but all their life is outside. A minister once said: "My duty is in religion; my pleasure outside of it." There may be religiousness without Christian life. Disabuse yourselves of the thought that church membership or formal religion is all.

I wish you would mark in your Bibles just these words, found in Matt. v: 48 "Your Father in heaven is perfect!" How much restfulness there is in that thought. If we really believe it and act as though we did, we shall rest. My father is perfect! He is the sovereign of the universe. He knows all that is going on He neither slumbers nor sleeps. Not a sparrow falleth to the ground without his notice. He knoweth my down-sitting and mine uprising. He will perfect that which concerneth me. He hath holden me by my right hand.

As soon as faith comes we have hope and gladness, and rest in the love of God. And when this love is shed abroad in the heart it sets us out on errands of love to others. Do you know how many there are all around you who in these fearful times are on the edge of starvation? Seek them out. There is joy in living for God. Love to God is never dissociated from love to our neighbor.—*Mrs. Margaret Bottome, in Independent.*

SHORT PAPERS FOR BUSINESS MEN.

"IN ALL THY WAYS ACKNOWLEDGE GOD, AND HE SHALL DIRECT THY PATHS."

Some time ago (June 28, 1877), I showed how God had helped me in regard to the matter of persons owing me money. I would now show you how I have been helped in regard to those under me.

One most striking case was this. Two young women both of some position in the house over which I had control, were mixed up in some wrong-doing; each most strenuously denied any culpability in the affair, and indignantly put the blame on the other's shoulders. One I knew must be in the wrong, and her denial showed one to be most untruthful, but which was the faulty one I could not find out. My own feeling in the matter was that the elder one was the wrong-doer, and she would have to leave, for both could no longer be together. Not knowing which was right, I laid the matter specially before the Lord, and asked Him to judge, and remove the guilty one away. Within two weeks of that time the younger one came, and said she wished to leave, and that at once. I could get no reason from her. Some time after that, the whole was clear to me. She alone was the guilty party.

Another time, a certain department was overstocked with hands, for the business was slack. Not liking to send any one away, I sought the Lord's help, and asked Him to provide for one, leaving Him to choose which, though I had in my mind the one I thought I could do without best. Just when I had begun to ask, a young man made proposals to this very one, and in three weeks from then she left to be married.

Once I had a man that I felt was dishonest, but who was too cunning to be found out. I did not want to employ any detectives, but put it before the Searcher of hearts, who caused the man to be removed, when the dishonesty became apparent.

A gentleman one day ordered goods to be sent into the country. I had the impression that he paid for them at the time, but at the monthly balance found them as a debt. Had he paid, where was the money, for the cash was not over? Yet I felt that he had paid, and did not like to send in the account till I was certain. I asked the Lord to make the matter plain. The very next day he came in from the country (a day that he would have been expected elsewhere), and coming up to me, asked that he might have his account for these goods, and would remit in a few days. Thus was the matter set at rest.

It is only in this way, letting our request be made known to Him, that one is able to go on quietly, peacefully, joyfully, being in the position God has placed us in—His servants, to serve Him, and take directions from Him in all things.—(*Word and Work.*)

C. B.

PERTH CHRISTIAN CONFERENCE

Once more have our Scottish friends assembled in conference at Perth, and that for the sixteenth annual gathering. Many are drawn to these meetings from all parts of Scotland. The attendance was this year larger than ever, and the proceedings were found to be most refreshing. The subject chosen was eminently suited for these busy and trying times, being "Rest."

At the opening meeting the Hon. A. F. Kinnaird presided, and dilivered a brief address. Thereafter, Rev. William Haslam observed the subject was "Rest"—rest as the result of the reconciliation that Christ has wrought for us in bringing us near to God the Father. The true rest of the Christian was in the presence of God. When they were under the shadow, in the atmosphere of God's presence, they had the rest and the peace which the world could not take away. Christ wrought out that reconciliation, and by abiding in Him they obtained that rest. Only as they knew Christ, and in proportion as they knew Christ, they received those gifts which He alone can give. What place could be safer than in the arms of Jesus—safe as far as salvation went, and safe on this side of the grave. They had such rest in Christ as the object of their faith, and Christ was also their rest as the object of hope and love.

Rev. George Wilson, who followed, spoke on "Rest in communion with God." Communion with God implied a delight in the manifold fulness of God's character—in the fulness of His power, holiness, justice, goodness, and truth. Communion with God brings rest to our souls by giving us satisfaction without satiety. In fellowship with God we find satisfying life in His favour, and pleasures that endure for evermore. Communion with God gives rest, for it removes doubt; gives us sorrow, it may be, but without despair, obedience without bondage, and a future without fear.

On Wednesday the subject was, "Rest in Work and Rest in Trial." D. Moody Stuart presided, and in an address embracing both branches, opened up the precious truths so intimately connected with the life of faith to which the disciple of the Lord Jesus is called.

Rev. Alexander White had allotted to him the first division of the subject, "Rest in Work," and dwelt on the importance of seasons of retirement, for the recruiting of the wasted mental energy, and of the good resulting from times of quiet meditation for enabling the minister of Christ to return to his work refreshed and invigorated.

Rev. J. B. Figgis, of Brighton, next spoke, and with much fervency, on "Rest in Trial," and remarked that he would rather it had been some aged father in Christ, who, from his ripe experiences could have so much better spoken on "Rest in the Day of Trial." He then dwelt most refreshingly upon the loving hand of the Lord supporting the tried ones in the hour of sorrow, and the closest bond of sympathy between the believer and the Lord, between the member of the body and the Head, in the pathways of the Lord's gracious providence.

The afternoon meeting was devoted to reports of the Home and Foreign Mission-field. Mr. Maitland Heriot spoke of Mr. McAll's work in Paris. Dr. Black told of Miss De Broen's labours in Belleville. Mr. Henry Duncan bore witness to the spread of the Gospel in Spain. Finally, Dr. Barnardo told of work amongst the destitute youth of our own metropolis.

On Thursday the theme for consideration was, "Rest in the Heavenly State, and in Heavenly Worship." Lord Polwarth presided, and with much fervour and simplicity dwelt upon the hope of the Christian in the rest of the coming glory.

The other address of this forenoon was by the Rev. A. A. Bonar, who most instructively linked together and showed the remarkable harmony, first, of the three texts in the programme under the heads of "Heavenly Worship"—"Rest not day and night" (Rev. iv. 8); "They shall see His face" (Rev. xxii 4); and "The Lamb in the midst of them." (Rev. vii, 17); and then the further opening up of the Divine glory in the scene of chap. xv., with its "sea of glass," the perfect symbol of the pure, calm peace of the Divine and heavenly glory—"mingled with fire," the emblem

of Divine judgment, righteousness as well as peace, the foundation of the unchangeable and enduring safety of the redeemed, and of the overthrow of the anti-Christian power, their persecutors and oppressors.

During the three days of the Conference, evangelistic meetings were held each night, and addresses were delivered by Dr. Mackay, Mr. H. F. Bowker, Dr Barnardo, Mr. Melville Pym, Mr. Alexander Whyte, Dr. Cranage, and Dr. A. A. Bonar.—(*Word and Work.*)

"THE CRIMES OF WAR."

BY JANE ROSWELL MORE BRISTOR.

In the Department of French Sculpture in the Paris Exposition, a colossal group of three figures might at first be passed without exciting comment; indeed so much French art is used to perpetuate the repulsive and horrible, that one gladly learns to shun representations. But closer observation, and especially the title of this work, make us pause, and wonder that the subject is not often thus treated, for the artist calls it "The Crimes of War," and has thrown into it a world of fact and feeling! The central figure is a former soldier, now a prisoner, whose hands and feet are firmly bound, his clothing and that of his wife indicating extreme poverty. On the right their son, a child of a few years old, with rounded limbs and baby features, lies dead—dead over a broken column of Victory—the tiny hands lying helplessly on a chiselled wreath of immortelles, inscribed with the word "Repose." Behind these emblems of the conqueror, a ghastly skull looks forth, reminding us that triumphal arches, columns, and statues, have ever had these for their base. The face of the sleeping infant is the only one that does not inspire horror: no artist could do justice to that of the mother; with admirable judgment, therefore, it is represented buried in her hands on the knee of the captive husband and father. The upturned countenance of the latter, is the great central thought of the whole. The head is thrown back that he may not see the features of his dead child, whose head covered with short clustering curls has fallen close to the father's pinioned feet, and further, that he may with uplifted eyes appeal to the God of the oppressed.

How shall we speak of the anguish of this face on which all griefs seem to have met? He is powerless to stretch forth a hand, to lay his fingers caressingly on the dead brow of his boy, or in silent sympathy on the sorrow stricken mother. Never in marble have I seen such despair; the marvel is that it should have been carved by a Frenchman whose national idea is "military glory." What an appropriate addition to the Arch of Triumph, raised on the skulls of a million of men! We should be truthful in our reckoning: on the victorious column sculptor's chisel as well as historic pen should record the vast army of dead, the long lines of wounded. I stood long before this marble, recalling the anguish I had seen on many a battle field, and returning, read below on a granite block, a sentence not usually graved on victorious arch, though proclaimed in awful majesty by the King of kings, "Thou shalt not kill." But I thought the lives that went out suddenly in battle, are often less to be commiserated than those desolate ones prolonged at home. A single familiar case often instructs us more than the summing up of unknown thousands. I was in Liverpool in 1853, when the Crimean war was talked of, and child as I was, wondered at the apparent eagerness of the English people for the contest. Some prominent persons were said to be unpopular because accused of not favoring the war. After this lapse of time, I am again in England, and lately spent an evening in the humble home of a soldier's widow. Her story is a simple one, not half so sorrowful as that of many, but it has its own pathos. Her two rooms were spotlessly clean, the curtains snowy, and above them two cages of singing birds; for children's voices have been hushed in that household. Very early rising and toil mark each day; but her pale face brightened as she talked of her little boy, only five years old when he left her.

"After two years' good service and two good marks, a married man can claim his discharge unless it is in war time. My poor dear husband meant to claim his, and told the Major so. He said he should go, but that they always gave them a month to think it over. My husband was a tailor, and just then the men's clothes came in, and needed to be fixed and altered. The Major would not let him go away from the clothes, and afterwards would not let him off, because he said he was just the man he wanted, and the war was coming on. My poor dear said he was a married man; what would become of his family? 'What will become of mine?' said the Major. 'Yours are provided for,' said my husband, but he said no more, for he knew he would be put under arrest. The Major is living, and a General now. The day my husband got the news he was to go, he and I were sitting crying. Little Willie came in and sat between us; he put his little arms around us and cried too, though he didn't know what for. When I heard how my husband stood in water to fight and wanted food, I told him not to send me his money if it did him any good; for until Miss Nightingale went there they had not provision enough given out. So I worked as I could. Willie liked to have a bit of cheese for his supper, and when I taught him the Lord's Prayer, 'Give us our daily bread,' 'and cheese too, mother,' he would say.

"One day he had been at his uncle's, and had had a very good dinner; I told him he should thank his uncle for it. 'No, mother,' he whispered, 'it is thank God.' When he stayed at his aunt's for dinner she told him to put his hat in the parlor. Next time he was there his aunt said 'Put your hat in the parlor, Willie.' He came to me so pleased—'That's asking me to stay for dinner, isn't it, mother?' One day he went with me to the shoemaker's; he told him 'My father has gone to kill all the Russians (what a thought in the mind of a child), and then Major D——will let him come home.' When I said to him at night 'God bless, you, my son,' he would kiss me and say 'God bless you, too, mother, and God bless my poor father, too: don't you say so, mother?' A little before his last illness we were out one day, and he said to me, 'Mother, I do wish you would carry me.' 'O,' I said, 'aint you getting very lazy?' 'No, mother, I aint lazy, but my legs ache so.' 'It's the truth I'm telling you, mother,' he used to say. 'You know I wouldn't tell you a lie; if I did, God wouldn't love me.' When he saw the tears in my eyes he would say 'Don't cry, mother, father will come home.' But he never saw him. When the fever raged so, how glad I was to awaken in the morning and find him safe. 'I have you,' I would think. When I was at work out, I left him with his grandmother, I had not heard from my husband for three months after the battle, then his letters came at once, and I heard he was wounded and had lost his right hand. Not till my husband got to Chatham did he get my letters, telling him Willie was dead. When they brought my child down stairs, I felt as if I couldn't let him go. I clung to the coffin. When I heard the earth fall on it—*oh, but it was hard!* I used to set his little things on the table as if he was there; I did it without thinking, and his grandmother would slip them away. And the loss seemed ten times greater when his father came home, to think I hadn't the child for him to see."

A pension of fifteen pence did not insure them against poverty and hard struggle in the future, ere exposure and hardships as a soldier resulted in the husband's death, the withdrawal of pension, and a lonely life to the survivor of that once happy circle. Twenty-five years since the war shadow first fell across that London household. A long shadow do you say? Not many more years will that pale-faced woman go in and out of her desolate home: husband and child wait for her in a brighter mansion. But are there not thousands of British homes in which for a score of years to come, from one generation to another, the darkness of that Crimean war will be felt by widows, orphans, and mothers!

London, July 4th, 1878.—*N.Y. Evangelist.*

A NEW THEORY OF THE DELUGE.

(Chronos: or Mother Earth's Biography.)

Not the least curious of the speculations which have lately been propounded across the water, is one called "Cyclical deluge; an Explication of the Chief Geological Phenomena of the Globe." The theory is based upon the calculations of M. Adhemar, a French Mathematician, to whom the first suggestion of the really novel and striking idea that he has developed is due. With the figures we shall not trouble our readers, nor shall we guarantee that the theory is a true one; but making a plain story in place of a difficult one, the line of explication is as follows:—

The earth, as it spins upon its axis, also swings or "wabbles" upon that axis precisely as a top rolls while its toe remains upon the same spot of ground. The top completes this circle in a second or two, but the terrestrial motion caused by the sun's attraction upon the equatorial protuberance of our planet, has a cycle of about 21,000 years. During one-half of this period, which is that known as the precession of the equinoxes, the North Pole will be more exposed to the sun than the South Pole; during the other half, the South Pole will be more exposed than the North. At present corresponding seasons are not of equal length in the northern and the southern hemispheres. The seasons of autumn and winter in the southern hemisphere are seven days longer than those of the spring and summer. North of the Equator the reverse is the case. We enjoy seven days more of sunlight during the year than falls upon the austral countries, but, in course of time, this advantage will return to the southern hemisphere, and we of the north shall be, for 10,500 years, or half of the period of equinoctial precession, left comparatively in the cold. In the year B. C. 1248, the North Pole attained its maximum summer duration of heat. But for the last three thousand years, the heat has been decreasing, and the maximum winter duration of cold will be attained about the year 7382 of our era.

This much is an undeniable fact; but upon the fact M. Adhemar bases some starting conclusions. First, as to the cause and date of the great deluge which science and tradition agree in affirming to have swept over a large part of the earth not many thousand years ago. At the time of its occurrence the North Pole had been in comparative darkness for 10,500 years. During this immense period the excess of the hours of night over the hours of day had amounted to hundreds of years. This excessive cold had sufficed, little by little, to build up an immense cap or cupola of ice over and around the North Pole, which extended, if M. Adhemar's calculations are correct, as far southward as the seventieth degree of north latitude. The attraction of this grand glacier had drawn into the northern hemisphere the larger parts of the seas and the oceans of the earth—the northern continents were for the most part under water, and the marine shells which we now find upon the sides of mountains in the northern regions were then deposited for the puzzling of geologists. The Southern summits, on the contrary, were high and dry, and that hemisphere was the mainly terrestrial, as it is now mainly aqueous. An entirely different distribution of land and sea from the present one then existed throughout the globe. But the yearly sum of night-hours in the Northern Hemisphere at last began to lesson, the sum of day hours to increase. The great cap of northern ice began to diminish, and the southern polar glacier to form.

After many centuries the sun's heat had sufficiently softened the North Polar ice to cause its sudden break-up. The slow process of terrestrial adjustment was instantly changed for a sudden and terrible cataclysm. The North Polar ice-mountain broke down under the influence of gravitation; its fragments, borne upon the northern seas, rushed violently toward the south. Torn from his bed, the ocean bore with him the mud which now forms the diluvium of the northern hemisphere. Gigantic streams of water, mingled with earth, sand, and pebbles, formed the alluviums of the great valleys; erratic boulders were carried southward upon the ice; and scattered all over the northern hemisphere, or piled upon the side of mountains that they were unable to scale, and left there for the corner-stones, as it were, of geological theories. A large part of the northern forests were torn up and borne away upon the flood, to be deposited in basins, and to become the cold beds of the present epoch. The waters of the deluge stripped the forests of Asiatic Russia, Novazembla, Lapland, Norway and Denmark, pouring the floral spoil into the then estuary, which is now the North Sea, and distributing the fuel of the future in the great coal basins of the Firth of Forth in Scotland, and in those of Somersetshire and Gloucestershire in England. This view is confirmed in the opinion of Mr. Walker, by the fact that Sweden, Norway, and Denmark, being probably without deposit basins at the coal period for the reception of the North Polar timber rush, have not received an ounce of vegetable fuel, although these countries were within hail, as it were, of the Britain of the coal period. Were coal a deposit of vegetable growth *in situ*, we should expect to find its richest deposits in the eastern and other parts of the world where growth is the most luxuriant. Yet in these countries no coal is found.

Such was the last cyclical deluge. Its date is variously estimated at from two to three thousand years B. C. The estimate of M. Adhemar puts it at 2330 years B. C., a date which he considers to be not very far from the truth. According to him the next deluge will rush in a contrary direction to the last,—*i. e.*, from south to north; and it wil repeat the phenomena of the deluge which occurred 10,500 years before. Adhemar's deluge is to occur, unless unforeseen physical agencies shall accelerate or retard it, about 6300 years from the present time.

THE COLLIERY EXPLOSION AT ABERCARNE.

Some of the incidents connected with this sad calamity are of peculiar and touching interest. Many of those thus suddenly called away were not unprepared for the summons. Thus we hear of one man who on

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

that fatal morning had, as usual, called his wife and family around him for prayer, and in the afternoon was brought home to die. From the little chapel at Cross Keys three Sunday-school teachers and twenty-four members are among the dead. One Primitive Methodist chapel has lost every member but three. The Wesleyan congregation seems to have lost heavily. On the Sunday before the calamity the services were conducted by two local preachers, both of whom are now lying dead in the pit.

There is a sad story of one man, a Baptist, a man mighty in prayer, who, when he grew warm in his utterances, used to glide out of English speech into his own mother tongue. On the Monday night the manager sent for him. He was at the prayer-meeting. His wife went after him, and paused outside the door to wait till the prayer was over. It was her own husband's voice that she heard, and he was pleading for his wife and his four children. He too is among the lost.

Equally painful is the case of James Whatley, one of the pillars of the church, who supported not only his wife and child, but his mother-in-law and her husband. He had taken a younger brother to work with him in the pit—both are among the dead. The night before the disaster, James Whatley stood up in the little prayer-meeting to give a short address, and his theme was "Clinging to the Saviour." He spoke of Jacob wrestling all night with the Angel, and how, when he could no longer wrestle, he clung fast and held on. Ere twelve hours more had passed away the fiery blast had laid him low.

In the same Sunday-school as James Whatley was another teacher, James Lovell, a man who had quite a fascinating power of instructing children—a man who loved and took delight in his home, who, though not a member of the Church, called his children around him every evening to family worship. He too has gone, and six little children are left fatherless.

The story of John Coker seems peculiarly pitiful. There had been so little work of late that he was anxious not to lose time, although on the fatal day he had a little child to be buried. He went down to work in the morning, intending to follow his dead child to the grave as soon as he came up. He has not come up yet.

Still more touching is the next case, for here are seven fatherless children, and the eldest are girls, who cannot about here become bread-winners so soon as the boys. And here again is a house where lived two single men, the sole support of their widowed mother and her aged brother, who is a cripple. Both the bread-winners are among the dead.

In one case the brother-in-law of one of the dead men left the pit and took his boy with him to another, the very day before the accident occurred. Apparently the dangerous character of the mine was well known. Another man, months ago, when asked whereabouts in the mine he was working, said "Close at the bottom of the shaft, and I shall take care to keep there." He did keep there—he is among the saved.

Nearly everyone in the neighbourhood deplores the loss of some relative, some friend, some one on whom depended the lives of aged parents and helpless children. It is gratifying to know that what can be done to alleviate their sorrow is being done speedily and cheerfully.

[The above is chiefly from the report of the correspondent of the *Echo*.]

TELEGRAPHIC NEWS.

Constantinople, October 24th: An Imperial Irade has been handed to Sir Austin Layard, granting the reforms demanded by England in the Asiatic Provinces of Turkey. The Inspector of Finance and the Inspector of Justice, together with the Commanders of Gendarmerie, are all to be Europeans.—There is an insurrectionary movement in Macedonia and Roumelia, the object of which is to demand a union of those two provinces with Bulgaria.

St. Petersburg, 24th: The Russian press are unanimous in advising that Russia should give not only indirect but some direct help to the Amir of Afghanistan in his coming struggle with England.

London, 25th: Three more extra Batteries of Artillery are under orders to proceed to India in the transport Malabar on the 1st November.

Madrid, 25: An attempt has been made by an Internationalist in Madrid to assassinate the King of Spain who, however, luckily escaped unhurt. The would-be assassin has been arrested

Constantinople, 25th: The relations between Russia and Turkey are assuming a threatening aspect. The Porte has rejected the Russian draft of the Treaty of Peace.—General Dondoukoff has been transferred to Sophia as Russian administrator of Bulgaria. Lieutenant Stolepin has been appointed Governor-General of Eastern Roumelia.—The Persian Minister here has denied to Sir Austin Layard that an entente exists between Russia and Persia.—Negotiations have been opened between Servia and Greece for an offensive and defensive alliance.

London, 26th: The *Times* in a leading article on the Afghan Question says that we must force ourselves to Kabul and exclude others from there. It adds that a decisive campaign will commence in the spring, and in the meantime we should insist on the execution by Russia of the Treaty of Berlin.—Cardinal Cullen in dead.—Messrs. Mathew Buchanan and Co., of Gladgow, have suspended payment with liabilities amounting to £1,250,000.

London, 27th: The *Pall Mall Gazette* deprecates the attacks of the Liberal papers on the Viceroy of India regarding the incompleteness of the military preparations to carry out his policy on the Frontier and believes that His Excellency commenced in good time but that he was paralysed by the opposition of Lord Salisbury. The attempt to shift the responsibility on the Viceroy the *Pall Mall Gazette* regards as unjust and ignoble.

28th: The *Times* publishes a telegram which states that it is expected if the English occupp the South of Afghanistan that the Russians will then occupy the Northern portion.—In consequence of the complications now arising in the East, negotiations have been opened to effect an understanding between England, France, and Austria.—An Afghan-Russian Dictionary has been distributed to the Russian Army.

29th: Nothing is yet known as to the result of the Cabinet Council which was held last Saturday.—Russia has disclaimed any connivance on her part at the insurrectionary movement in Macedonia.—The semi-official Austrian organ the *Abendpost* states that the object of the rising in Macedonia is to extend the confines of Bulgaria to the Ægean Sea.—Quantities of war material are being shipped at Woolwich for India.—A new Egyptian loan of £8,500,000 has been authorised.

30th: The relations at present existing between England and Russia are causing much disquiet owing to the proceedings of the Russians in Roumelia and the unabated hostility of the Russian press towards England.—Another Cabinet Council is summoned to meet in London to-day.—The *Times*, in an article on the situation, says that the time has arrived to remind Russia of her Treaty engagments, which Austria, France, and Germany are all equally interested in seeing fulfilled, and adds that it is necessary at the present crisis that Englishmen should think all party differences and support the Government in its policy.—The Liberal candidate has been elected Member of Parliament for Peterborough by a large majority in the place of Mr. Whalley, deceased.—A Russian expeditionary force has been despatched to Merv.

31st: It was resolved at yesterday's Cabinet Council to send an *ultimatum* to the Amir of Afghanistan.—The London press generally approve of the resolution of the Government to give the Amir a last chance, but fear that it will be in vain.—The *Standard* of to-day, in a leading article, announces that it was also resolved at yesterday's Cabinet Council to require from all concerned a strict and literal observation of the Treaty of Berlin.—Advices have been received that 60,000 Russian troops have entered Roumelia from Bulgaria.

PASSENGERS SAILED.

Per P. and O. Str. *Hydaspes*, 28th :

For Southampton.—Mr W G Gilchrist, A lady, Capt and Mrs Bradshaw, Mr J T Wolff, Major Fisher, Mrs Heathcote and two infants, Mr T Pilot, Mr J E Carroll, Corporal J Williamson, and Mr E Merwanjee.

For Brindisi.—Major and Mrs Gordon, and two children, Miss Andrews, A gentleman, Col Hastings Fraser, Sister Marie Lucie Viero, Major Traill, and Miss M E Benham.

For Venice.—Mrs Fitzhush and child, Col P F Gardiner, Miss Gardiner, Mr Bull, and Mr R Dick.

For Suez.—Mr Fairfax, and Col G Newmarch, R E.

For Aden.—Mr J E Cartwright, and Mrs Muncherjee Rustomjee.

Per Str. *Arabia*, Nov. 1st :

For Genoa. Captain Bourdillon, Mrs Bourdillon, Mr Pasero, Lieut Col Bedell, Mr F G Arbuthnot, Mr M LeFes, Major H J Stock, and Mrs Fichole.

For Naples.—Mr F Cianciaroli and Mr G Bonnelli.

For Bayrout.—Mr Prendergast, Mrs Prendergast and three children.

For Suez.—Mrs Vuccino, sister, and child, Mrs Macropolo.

For Port Said.—Mr Agelasto, and Mr Garabet.

For Aden.—M Blanard.

PASSENGERS ARRIVED.

Per P. and O. Str. *Bangalore*, 30th :

From Southampton.—Mr and Mrs W Taylor, Miss Lamb, Mr and Mrs H Spilts, Captain C N Morant, Lieutenant J G Dawes, Rev H M Midwinter, Mrs Sanderson and infant, Miss Hawkes, Hon Justice Spankie, Miss Spankie, Mrs Lyle and infant, Mrs J F Wolkar, Eliot, Thompson, Messrs Sturmer, J S Heyman, A Maclean, G March, H Martin, and E Shaw Lee.

From Brindisi.—Lieutenant-Colonel Critchley, Colonel Warren, Mr and Mrs Pigott, Mr and Mrs Fuchs, Mr and Mrs Mangone, Major Gregory, Lieuts Gould Adams, Wodehouse, O Radcliffe, R Bruce, E A Fanshawe, T H Birch, C B Watkins, Murray, B Irving, J F Evedyce, P Goldsbury, Saltmarshe, Captain J Rae, Lieut Colonel H Rowland, Captain E M Downing, Colonel R J Hill, Major A Valling, Lieutenant-Colonel P Story, Captain W C Harrison, Captain T Nicholls, Major A G Owen, Captain A Oldham, Captain L R Campbell, Colonel T Baker, Captain Bishop, Captain Pearson, Mrs Oldham and two children, Captain Liballe, Lieutenant Knox, Messrs Hudson, E Griffiths, C Sharpe, P Robinson, G H Bayley, G Thomas, C W Power, P Donaldson, Gill, G Smith, J W Smyth, H A Smith, and C Madaulay.

From Venice.—Captain J F Campbell, Mr and Mrs Lady and child, Miss H M Brown, Mrs A G Mayne, Miss Bayley, Lieutenant-Colonel Davidson, Miss Ewart, Mr and Mrs J Cocian, Mr and Mrs O'Meara, Colonel and Mrs Hunt, Mr and Mrs R Murray and child, Miss Waters, Rev H P Parker, Captain and Mrs Nutt, Captain and Mrs Marsh, Hon C A and Mrs Turner, Mrs T Large, Messrs R Bachmann, Duncan, J Burges-, H W Lewis, A Siemann, and A J Ker.

From Marseilles.—Mr H B Johnson.

From Malta.—Mr W Harding.

Per Str. *India*, 27th :

C J Evans, Capt Hayland Lieut Montgomery, Miss H Montgomery, Miss W E Montgomery, Mrs Pottitt and infant, Miss Roach, Miss Best, Miss Evans, Miss Lawton, Miss E Pendlebury, Miss M Pendlebury, Capt Thomson, Mrs Evans, Haviland, Montgomery, Guyton, Parker, Jenkinson, Messrs Pettit, R Pedell Jones, H L Hebbert, T Simmons, F Tibbs, G G White, W Smith, C H J, H G Boyce, A S George, O J Shedlock, F Bielby, G S Morley, G P Rose, J B Leventhorpe, R B Yates, T Harris, A S Tevor, J A Bird, F J P po, and J R Tickell.

Domestic Occurrences.

DEATHS.

MCLAUGHLIN—Oct. 28th at Bombay, of dysentery, Eliza, Widow of the late Conductor James McLaughlin, Ordnance Department, aged 54 years.

LAING—Oct. 29th at Mazagon, Bombay, A Laing, Esq., Gun-Maker, son of the late W Laing, Esq., Gun-Maker, of Prince's Street Edinburg, aged 59 years and 3 months.

"BOMBAY GUARDIAN."

Subscriptions received from 26th to 2nd Nov. 1878, at the new rate.

Geo. W. Kittredge, 22nd October 1879, Rs. 7-8; J. H. Irvine, 15th December 1878, Rs. 1.

Advertisement.

ANATOMY,
HUMAN AND COMPARATIVE,

BY

REV. HENRY J. BRUCE,

OF THE AMERICAN MARATHI MISSION.

MARATHI VERSION NOW READY.

340 Pages, Demy Octavo,

More than Two Hundred finely Engraved Cuts.

This work has been examined in manuscript by the Marathi Translator of the Educational Department, who, in his Report to the Director of Public Instruction, says :—

"* * * It is a great want in Marathi Literature that there are no good works on Anatomy, in Marathi. There is only one that I know of. This work will therefore be very useful, and received thankfully by the public. In order to illustrate the text, the author has supplied his book with many beautiful pictures, which add much to its value. In a work like this, illustrations are all-important. * * * The great merit of the work consists in its simplicity of style. The subject, though wanting in proper words in Marathi to express it, is made as easy as possible."

A large number are taken by Government.

Price, Single Copy .....Rs. 2-8-0

" " by Mail, post paid, " 2-12-0

Special terms offered to Societies ordering ten or more copies at one time.

A few more copies of the *English Version* left.

Address

REV. C. W. PARK,
Mazagon, Bombay.

or REV. H. J. BRUCE, Satara.

BOMBAY SCOTTISH EDUCATION SOCIETY.

BYCULLA SCHOOL—PAREL ROAD.

Head Master—MR. JAMES MCDONALD, Head Mistress—MRS. MCDONALD, } With Assistants.

FORT SCHOOL—HUMMUM STREET.

Head Master—MR. A. D. SMEATON, Head Mistress—MRS. SMEATON, } With Assistants.

Music Master—MR. JOSEPH SCHMUCK.

French Master—SIGNOR PEDRAZZI.

D. C. BOYD, D. MACPHERSON, } Honorary Secretaries,

Boarders (Boys and Girls) are received by Mr. and Mrs McDonald, and by Mr. and Mrs. Smeaton.

Bombay, December, 1876.

Terms of Advertising: For 8 lines and under, Rs. 1-8; repetition, Rs. 12; for 30 lines and under, Rs. 3; repetition, Rs. 1-8; for 50 lines and under, Rs. 4; repetition, Rs. 2.

Printed and Published for the Proprietor by SHRIDHAR JOSHI, *Printer* at the ANGLO-VERNACULAR PRINTING PRESS, No. 59, Tank Street, New Nagpada.